

pioneers to the period when city jobs and city life were considered clean and desirable, and farming and farms dirty, smelly, and undesirable. Student radicals with their idealized view of farm life did much to change the urban resentment that had flourished "in the baleful, rotting Victorianism that characterized Ontario from early in this century till the 1960's" (p. 140).

The last essay, "The Uses of Education: A Thoroughly Negative-Minded Report From the Late Twentieth Century," treats, in addition to education, such topics as the misfortune of old age in our times, the wastage of ideas, the two world wars, and imperial loyalties - and even finds room for a brief verse: "Do not go into the garden/In the dark and the rain/With the worms churning underfoot/And Jasper barking . . ." (p. 185), which leaves the reader resisting puns about "doggerel."

McGillivray is informative about dozens of topics: house flies, with a quotation from Homer (p. 84), the process of "making land," declining rural population, honey bees, elm trees, and gulls - when did they become ubiquitous in rural Ontario? (He suggests it was in the 1960s.) Especially useful today is his analysis of the good relations in Glengarry between Protestant and Catholic and the Scotch and the French. He suggests that the latter groups "get on well together in inverse proportion to their amount of education" (p. 64).

McGillivray's many sources include family journals (one in his family spans sixty years), back files of periodicals like the *Farmer's Advocate*, and Susanna Moodie, and John Kenneth Galbraith's *The Scotch*. All of his research, however, is entirely secondary to his personal recollections of McCrimmon West, both the good and the bad.

Conversational gifts were highly valued, McGillivray writes, and "Glengarry has been to many of us our west of Ireland, a Connemara of the mind" (p. 51). His writing has the gift as well: "Brush encroached upon the countryside as insidiously as old age and failure" (p. 10); "Few farmers lived in beautiful houses, but most had beautiful barns" (p. 29); "Many a bachelor morosely ate his maple syrup and crackers at a table half the size of a hay wagon" (p. 36). Even those of us "with soft hands and a sidewalk at the front door" (p. 142) will know the McCrimmon West of forty years ago.

Pat Bolger  
Renfrew

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*An Evangelical Mind: Nathanael Burwash and the Methodist Tradition in Canada, 1839-1918.* By Marguerite Van Die. Kingston and Montreal, McGill-Queen's University Press, 1989. 280 pp. Illustrations. \$32.95 cloth.

Nathanael Burwash is best remembered in the name of the men's residence of Victoria College in the University of Toronto, whose Gothic arcades were in-



tended to impose gentility on boisterous college boys. He appears, as anecdote or footnote, in many histories of Victorian Ontario: an imperialist and Loyalist when imperialism was in flower (in Carl Berger's *A Sense of Power*), and "a disciplined intelligence" in A. B. McKillop's eponymous study of the moral dimension of Victorian thought. In Ramsay Cook's *The Regenerators*, he appears as Chancellor Burwash, optimistic Liberal, scientist turned theologian turned university administrator who refused to push the heresy trial of Professor George Workman in 1910 for fear of upsetting "the millionaires" – the Masseys, Flavelles, and Rowells who were set to take over the Methodist church with their modernist secular ideas.

"It is not primarily as an imperialist, a nationalist or an administrator that contemporaries appear to have remembered him, but as a Methodist," writes Marguerite Van Die in her book *An Evangelical Mind*, published in the McGill-Queen's Studies in the History of Religion series (p. 6). She has done a great service by bringing Burwash out of the historical shadows. He was the leading Canadian Methodist theologian, and Dr. Van Die, a professor of theology at Queen's University, is interested, not in the "loss of faith" that preoccupied so many Victorian intellectuals (and historians), but in how his faith remained. He was born in 1839, when emotional revival meetings were burning along the frontiers of a recently pioneer society, and lived to 1918, almost to the gates of the United Church. He resolved his own crisis of faith, which lasted only a few days in 1862, with "an inner assurance of faith" that survived the rest of his life.

Canadian historians have difficulty taking "serious religion" seriously. In Great Britain, scholars have long recognized the connection between religious dissent and the Liberal or "Evangelical Party," which promoted both social reform and class formation. In the United States, where the term "fundamentalist" was invented, they have traced evangelicalism off to the right, toward fundamentalism and pentecostalism, and leftwards to civic religion and the social gospel. In Canada, the evidence suggests that "serious Christianity" was more influential in the early twentieth century than it had been a hundred years earlier. (We have only to think of the famous Ontario Sunday.) Yet we seem to wish the church away in favour of a secular world, where religion is not discussed at table.

Part of the difficulty may be that the prime exponents of nineteenth-century Canadian evangelicalism, the Methodists, Congregationalists, and most Presbyterians, were so sure their faith would last forever that they chose to end their own denominational lives – voluntarily, by Act of Parliament – when they were incorporated into the United Church of Canada in 1925. For Van Die, her first duty in writing this book was to understand Burwash; her second was to understand what Canadian Methodists were like, for they are a vanished race. This book, then, despite its parochial focus, is a contribution to international scholarship that includes, but is not limited to, world-wide Methodism.



Historians have wrestled with the intricacies of Calvinism, as though Presbyterian "common sense" theology were the nineteenth-century theology. Calvinism collapsed, supposedly, as soon as its cornerstone of scriptural inerrancy (the belief that every word in the Bible is divine) was removed. Calvinism is the narrow path of the elect; sinners are left in the hands of an angry God. Methodist theology is not Calvinist, but Wesleyan Holiness, which opened the gates of heaven – and the church – to all. Methodists were expected to experience a two-stage conversion, the first God's forgiveness, and then a second, later "infilling of the Holy Spirit," or "sanctification." Guided by this inner Spirit, Methodists could achieve such personal holiness that, theoretically, they could live without ever committing a conscious sin. The distinction between the religion of order and that of experience – the Word and the Spirit, reason and emotion, and eventually male and female – in the early nineteenth century has been well described by William Westfall in his companion book in this McGill-Queen's series, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario. An Evangelical Mind* continues the story to the Great War.

Nathanael Burwash was born of a Loyalist family in St. Andrew's, Quebec. His father had left the established Church of England during a Methodist revival in 1826, and his mother the Church of Scotland a decade later. Two years later they were married. The pivotal person in the perpetuation of revivalism, Van Die writes, was the "godly mother," Anne Taylor Burwash, whose Sunday evening sermons around the firelight preached the need for childish repentance. Burwash remembered the scene vividly: "As her own heart became full and her voice trembled with emotion, [she] melted into prayer until we too were melted and wept with her and she pleaded with God to bless her children and forgive their sins" (p. 21). For the first generation of revivalists, conversion as an adult "often marked a radical disjunction with the past. . . . For children brought up in this religious tradition, the new birth was not a rejection but an acceptance of their formative years in infancy and early childhood" (p. 23).

The family moved to Baltimore, Upper Canada, just north of Cobourg, where Burwash attended Victoria College in its old home "on the old Ontario strand," graduating in 1859, the year of the publication of Darwin's *On the Origin of Species*. There he had his second religious experience under the influence of a religious revival "got up" by a group of fourteen-year-old boys, including himself. Albert Carman, later general secretary of the Methodist church and a die-hard conservative, was converted at the same time. The spiritual experience was reinforced by courses in moral philosophy and Baconian science: empirical reason could prove the existence of what had been experienced.

As a young minister in Belleville, Toronto, and Hamilton, Burwash was led by the Spirit into the paths of wealthy lay people, like the Edward Jacksons. Money, like lives, he came to believe, could be sanctified: the Jacksons endowed the new chair in biblical and systematic theology at Victoria College in 1873. The



first incumbent was, of course, Burwash, who had already been teaching there for six years as professor of natural science. As late as 1900 he continued to teach the harmony of science and religion, "theology by the inductive method" (a term he used in the title of two of his theological texts). Like his friends, the industrialists in the economic realm, Burwash was a great believer in unions and mergers in the spiritual realm. He was involved with the union of various strands of English, American, and Canadian Methodism into the Canadian Methodist Church in 1884, and as chancellor of Victoria supervised the move of the college from Cobourg and federation into the University of Toronto in 1892. From 1902 onward, he was a tireless promoter of church union.

The irony of Burwash's life is as evident, if understated by Van Die, as is that of the regenerators in Cook's study who lost their faith. From our historical distance the Methodists – like other nineteenth-century corporations – resemble classic Darwinian organisms. The diversity of species dwindles as atavars die off or donate their genes to stronger unions until only the few fittest survive, those best adapted to their environment. But when that environment changes, they are sometimes left without defence mechanisms to ensure replication for the next generation. The compromises Burwash and the Methodists made were meant to conserve his childhood faith, to "spread Scriptural holiness throughout the world." Burwash's students like J. S. Woodsworth, who never had the intense experience of sanctification, could not use Baconian science to prove an experience that had never existed. In the act of union of the future United Church, Burwash inserted a sentence to perpetuate Methodist Holiness in a predominantly Calvinist creed. Instead both were subsumed into that amorphous inter-denominational theology called modernism.

This book, as its title implies, is a journey of a soul. It is not a biography in the strict sense, and that I feel is its weakness. I would like to have seen how Nathanael Burwash's "evangelical mind" spread Scriptural Holiness throughout the land. What were his relations with his wife, his children, his students, and fellow ministers? And the millionaires, what of them? Did his theology dictate his psychology, or vice versa? Was he a compromiser in the classroom, in the bosom of the family? Van Die has written an important delineation of historical theology that shows religion was not outside Canadian society but a very potent force inside, shaping and being shaped. This book will be important for anyone interested in Canadian Protestantism and its controversies: emotional revivalism, education, church union, and the increasing power of the laity in church organization.

Alvyn J. Austin  
York University



*The  
indomitable  
lady  
doctors*

Carlotta Hacker

Clarke, Irwin & Company Limited  
Toronto/Vancouver

1974



## LATER GRADUATES

## DOROTHEA MELLOR FRICKER (McGill, 1930)

Dr Mellor (Mrs Fricker) was associated with the Royal Victoria Hospital, Montreal, where she was physician to the nurses. In 1943-44 she was President of the Federation of Medical Women of Canada.

## ROBERTA BOND NICHOLS (Dalhousie, 1925)

Roberta Bond (Mrs Nichols) first practised in Newfoundland, but she returned to Halifax when she married. After her husband's death, she joined the staff of Dalhousie University, becoming Lecturer in Anatomy and Associate Professor of Anaesthesiology, and also working as an anaesthetist in the Halifax hospitals. Dr Bond Nichols was President of the Federation of Medical Women of Canada 1958-59 and, on her death in 1966, the Nova Scotia branch of the Federation honoured her with the Roberta Bond Nichols Memorial. Dalhousie has named the departmental library in Anatomy the 'Roberta Bond Nichols Collection' and it also awards an annual prize in her name, which is given to a woman medical student.

## AGNES MOFFAT MAGEE (McGill, 1931)

Dr Moffat (Mrs Magee) was born in Weston, Ontario in 1905. She interned at the Toronto General Hospital and also at hospitals in Michigan and Guelph, and between 1934 and 1936 she did postgraduate work in London and Vienna. She specialized in anaesthesia and paediatrics and joined the Peterborough Clinic, where she worked from 1936 to 1973. Dr Moffat was President of the Federation of Medical Women of Canada 1948-49.

## MARGARET STRANG SAVAGE (Western Ontario, 1929)

Margaret Strang (Mrs Savage) was well known in the West as a horse-riding, frontier, missionary doctor. Born in Huron County, Ontario, in 1901, her first missionary posting was to Dixonville in the Peace River District. After her marriage, she moved to Cold Lake, Alberta. In 1965 she was given an honorary LL.D by the University of Western Ontario. She died in 1970.

## CLARA CHRISTIE MIGHT (McGill, 1925) and PEARL CHRISTIE DOWLING (McGill, 1927)

These sisters both taught school before taking up medicine and it was Clara, the younger of the two, who first decided to become a physician. She externed at the Montreal General Hospital on the surgical staff and then did a year at



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# THE HISTORY *of* VICTORIA COLLEGE

*By*  
NATHANAEL BURWASH,  
D.D., LL.D., F.R.S.C.  
*Late President and Chancellor*



TORONTO  
THE VICTORIA COLLEGE PRESS

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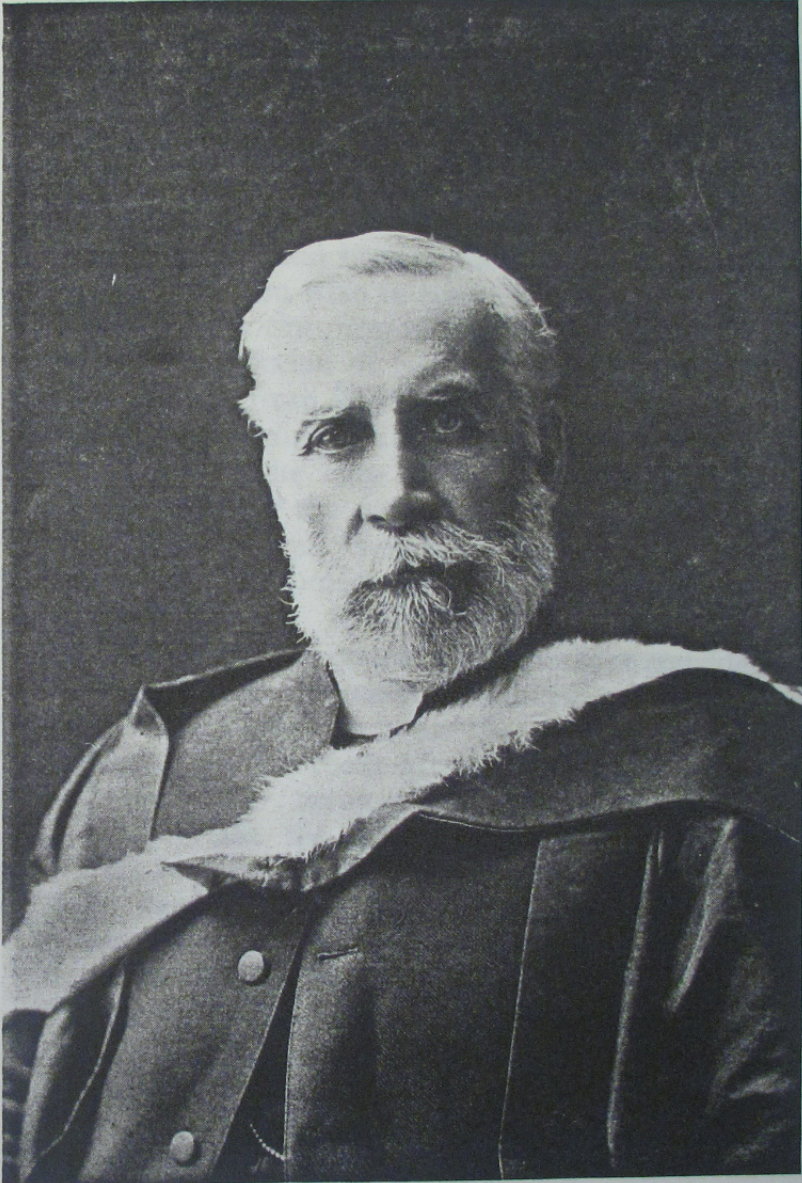
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1927



## THE HISTORY OF VICTORIA COLLEGE

English classics in prose, and a few works in History and the English Constitution. Science was almost entirely absent and contemporary literature scarcely noticed. The list of the



REV. NATHANAEL BURWASH  
President 1887-1913

and volumes in the year 673, and the between 200 and 300 and The Library was then an important part of the College life. From this time the



## THE HISTORY OF VICTORIA COLLEGE

and superintended, revised and reconstructed, and watched the progress of the structure from month to month during the two years of its erection, resolved that neither time, labour, nor expense should be spared in making it as beautiful and perfect as possible. The result was that on the first of October, 1903, a building was opened for students with forty-eight rooms furnished and forty-three of these already taken, the rest all occupied before the end of the month. The cost of the building was \$68,000, completely defrayed by the gift of Mr. Massey and his family, and the furnishing and equipment the work of the Woman's Association, now valued at nearly \$20,000. The building included provision for Physical Culture, the equipment for which was furnished by Mrs. George A. Cox, in addition to a large contribution to the furnishing fund.

At the end of the second year, Annesley Hall, named after the mother of the Wesleys, was already insufficient to accommodate our women students. Largely through the liberality of Mr. E. R. Wood, the Drynan property was acquired and opened as an annex to Annesley Hall in 1905. In 1902 a Committee of Management consisting of eighteen ladies nominated by the Methodist Woman's Association and appointed by the Board of Regents was charged with the entire responsibility of management of the new residence, reporting annually to the Board of Regents. They selected Miss M. E. T. Addison, B.A., a graduate of 1889, with experience in educational work, as Dean of Annesley Hall. In 1905, when South Hall was opened, Mrs. Sheffield was made head of the new house.

The development of the Library was one of the most important parts of the growth of Victoria during this period. The beginning dates back to 1843 when, under the administration of Dr. Ryerson, Dr. Alexander Macnab was charged with the work of collecting books and money for the commencement of a library for the young College. When Dr. Macnab succeeded Dr. Ryerson as acting Principal, Dr. Ryerson himself undertook to further this work while in England and Europe, and brought back with him a few hundred volumes, mostly old standards in theology and religious literature, some of the poets and

## THE HISTORY OF VICTORIA COLLEGE

English classics in prose, and a few works in History and the English Constitution. Science was almost entirely absent and contemporary fiction equally so. To this had been added, from time to time, successive editions of the *Encyclopædia Britannica*, some dictionaries and some standard works in Philosophy. These books were kept in a cupboard at the end of the west wing corridor and the students made little or no use of them. With the founding of the Literary Association in 1856-7 the students themselves inaugurated a movement for a library of literature, English essays and history for the use of their association, which grew from time to time in extent, and also in the use made of it for the purposes of the students. Later on the primitive collection of books at the end of the west wing was removed from its cupboard and assigned a more commodious place dignified as "The Library." There it grew slowly under the care of the President and Mr. Gervas Holmes until by the date of removal to Toronto it reached some six or seven thousand volumes and was of some service to the professors and students in the various departments. In founding a new home in Toronto, the Library was, of course, an important consideration, but at first limited financial resources compelled us to be content with one room on the ground floor of the first building. In this room Mr. Richard H. Johnston, assisted by Miss Barker, arranged the existing collection of books and supervised the end of the room fitted for reading, and made the Library accessible to the students; and the books began to increase in number and in adaptation to the needs of the students. After the retirement of Mr. Johnston in 1896, the Library was reorganized and the work of attendance was assigned to Miss Barker, and was most efficiently performed, while Professor McLaughlin took charge of the supervision of the Library as an educational equipment and of its development to meet the growing needs of the College. In his first report of May, 1878, we find the number of bound volumes in the Library 10,744, the accessions for the year 673, and the number of books consulted daily between 200 and 300, and taken out, from 40 to 50. The Library was now an important part of the College life. From this date the





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